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study of the social teachings of Jesus, for it discusses also the application of such teachings to the great problems of society. Professor Peabody has thus given us a volume that has been greatly needed. The current application of Christianity to the complicated life of today commonly involves two errors. On the one side, there are those who make of Jesus a master of moral recipes, a formulator of rules for every act of life; and, on the other hand, there are those who insist that Christianity, if it means anything, means socialism. Between these two schools—though by no means intentionally choosing the *via media*—stands Professor Peabody. He knows what Jesus teaches, but he knows too that Jesus was not the founder of a new legalism. He knows also how deep-seated and complicated are the forces which give rise to social questions, and, in the light of his knowledge in these two spheres of life, he has given us a lucid and penetrating study of the social aspect of the Christian spirit. And this is what we need, for if, as he shows us distinctly, it is true that Jesus' teachings are spirit and life, to produce Christians of the type of Jesus is to socialize his spirit, and to socialize his spirit is to bring in the kingdom of God.

To some readers Professor Peabody's book will be disappointing. But their disappointment will be a tribute to him rather than to them. Its charming literary style, its sweet reasonableness, its avoidance of denunciation, its cautious attitude toward panaceas, its sympathetic treatment of all phases of reform, radical as well as ameliorators—all this fine balance of mind will be lost upon certain classes of earnest Christians. Yet it is to these very men that the book will carry its most valuable message, and we heartily commend it both for its broad treatment of social questions in themselves, and especially for its appreciation and application of the social content of the teaching of Jesus.

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S. M.

**The Changing View-Point in Religious Thought, and Other Short Studies in Present Religious Problems.** By HENRY THOMAS COLESTOCK, A.M., B.D., Pastor of the First Baptist Church, Madison, Wis., Sometime Fellow in the University of Chicago. New York: E. B. Treat & Co., 1901. Pp. 303. \$1.

We have in this book a clear and good-spirited popularization of some of the best theological thought in this country today. To be sure, the book represents not so much a *system* of thought as, like Boston, a state of mind. What is this state of mind? (1) No man

can say that he has a religion until he can show that it is *his* religion, just as every man must have his own health, life, freedom. A confession of faith must be a confession of *faith*. (2) The Christian religion is a *movement*, and not a mere *statement*. If we plant a fossil in a flower-pot, we need not change the flower-pot from time to time, for the fossil cannot grow; but if we plant a living seed therein, the growing seed will shatter the pot in pieces. (3) Our religion must be eminently rational. It must offer truths, not fictions. It must inspire the heart with noble sentiments; "instead of forms from which the all-life has perished it must breathe the immortal spirit of goodness." Instead of speculations it must impart a true knowledge of man. Instead of inculcating dogmas it must arouse the conscience. (4) Our religion must be practical. It is not theories, but life; not words of belief, but deeds of love and justice, by which the Christianity of the new century is to be characterized.

Free, progressive, rational, practical—these are the *notae* of "the changing viewpoint" of which Mr. Colestock is a promising interpreter and champion.

G. B. F.

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**The Influence of Christ in Modern Life:** Being a Study of the New Problems of the Church in American Society. By NEWELL DWIGHT HILLIS, Pastor of Plymouth Church, Brooklyn. New York and London: The Macmillan Co., 1900. Pp. 416. Cloth, \$1.50.

This book is a collection of fifteen essays, each of which emphasizes some phase of the newer religious thought. Each chapter is a mosaic of profusely illustrated thoughts rather than a sustained and continuous treatment of the subject. This style has the advantage of relieving the moral or religious essay from the least suspicion of being dry or dull. The reader is charmed by the wealth of color. The unending variety of metaphor and simile yields the author's meaning with the least possible thought on the part of the reader.

This advantage is attained at a certain cost. Instead of yielding a definite and distinct impression which a more logical style would produce, the multitude of impressions tends in the opposite direction.

The book is admirably adapted to popularize modern religious ideas. For the conservative will so enjoy its pages that he will not stop to think whether he is accepting new theology as he catches the thought and spirit of the author.

HENRY T. COLESTOCK.

MADISON, WIS.